

2; for his power, Ps. 21: 13; for his mighty acts, Ps. 150: 2; for his enduring mercy, Ps. 106: 1, and for his wonderful goodness, 107: 8, 9.

4. Some gifts of God to us. Life and breath and all things, Acts 17: 25; Talents, Deut. 8: 18; Matt. 25: 14, 15; Eternal life, Rom. 6: 23; His only Son, John 3: 16; Every good gift, James 1: 17; Great and precious promises, II Pet. 1: 4.

5. Therefore we owe all to him. I Cor. 3: 22, 23 and 6: 20.

6. Good verses from the Psalms. Ps. 42: 5; 44: 8; 74: 21; 76: 10; 119: 164, 175; 145: 4; 7: 17; 22: 22; 146: 2; 147: 1.

TOPICS FOR TWO MINUTE TALKS

1. What special causes have we this year for thanksgiving?

2. How can we best express our gratitude?

3. How does God look upon ingratitude? Isa. 5: 1-7.

4. How may we make others happy and thankful?

5. What are some blessings commonly passed by?

6. Why should we seek to think about and talk about the praise of things rather than the faults? Phil. 4: 8.

7. How may we wear "the garment of praise continually?"

C. F. YODER.

FROM THE PRESIDENT

The Open Door.—Rev. 3: 8

This scripture must be considered as God's challenge to his church in all ages. To us this scripture is only another way for saying, I have given thee an opportunity. For, after all, opportunities are God given. But opportunity implies responsibility. If God has opened the door, man is responsible to God for such an opening. It is God's part to open the door, but it is man's duty to enter the door when God has opened it. For open doors, unentered, do not always remain open; and when once closed are closed forever. Unused opportunity never returns. Once forfeited, forever forfeited. Some one has compared opportunity to a horse, bridled and saddled. He passes our way but once. If we will we may mount him and ride on to success, but if we allow him to pass, the opportunity to mount him is gone, for he passes our way but once.

Dr. Pierson speaking of the present open and opening doors said: "One fact is plain: open doors now challenge us to enter every land. Before us stands the opportunity of the ages. The rapid and sudden multiplication and accumulation of these openings compel us to wonder and adore, for He that doeth only wondrous things is at work, and so the iron gates open of their own accord before His messenger and heralds. Thus by opening the doors of the heathen lands, God has shown to the church that *He* it is that is *leading* and is summoning His church to enter.

The nineteenth century is, as perhaps no other century has been since apostolic times, a century of missions. This century has been marked by great evangelical achievements. This does not imply that the whole church in former centuries was dead to the cause of missions. In studying the history of missions we find that the seventeenth century was a stepping stone to the eighteenth, and the eighteenth a stepping-stone to the

nineteenth. Von Welz in the seventeenth, after pleading in vain with the Lutheran church to give the gospel to the heathen, renounced his titles and estates and went, at his own expense, as a missionary to Dutch Guinea where he soon filled a missionary grave. This man was the forerunner of Schwartz and Plutschau and these two the forerunners of Carey and Judson. Thro these men and others like them, the church was brought to a realization and recognition of its responsibility to the heathen world, and prayer began to be made to God that He would break down the barriers that heathen nations had reared, that the gospel might be carried in. How fully these prayers were heard and answered only the student of nineteenth century history knows. Let me speak of only a select few:

1. India which was known as the "Gibbalt of Heathenism," with a population of two hundred millions all hostile to the gospel, with two religions, Brahminism and Mohammedanism, the two most subtle and despotic religions of the world and holding the people in an iron grasp—and a system of *caste* that forbade all "fusion and homogeneity." This land was practically governed by the East India Company, a selfish, sordid company whose object was best served by strengthening heathenism and weakening Christianity. But in 1858 when Queen Victoria was crowned Empress of India, the light of the gospel began to dawn in that land.

2. China, two years later, (1860) at the close of the last Opium war, was opened to the gospel.

3. Mexico in 1867 declared itself in favor of Protestant missions.

4. Japan followed in 1873 by revoking all edicts that forbade foreign intercourse.

5. From time to time South American colonies have been throwing off their yokes, and as they become Republics, one by one, have declared for freedom of worship.

6. And last, though least by no means, Africa is no longer the "Dark Continent," but has been opened up by the explorations of Livingstone and Stanley.

Practically the whole world has been opened and presents itself to the church as an open field, waiting to be entered and taken for Christ. Will the church enter? The Lord is saying to the church, "every foot of land that thou tread upon is thine." Is this not enough? But the church of the present is not entering these open doors. Therefore I use the words of my scripture to mean God's challenge to the young people of today. Will we accept the challenge and take up the work that the church has neglected? The world's evangelization is in the hands of the young people of today. Thoughtful writers everywhere appreciate this fact and are laboring by tongue and pen to prepare the young people for this great work. I hope that the young people of the Brethren church will not be in the rear.

Missionary Committee

Has your society a Missionary committee?

If not will you, reader, see that one is appointed (or elected) at once. To such a committee I purpose writing the next few weeks; and unless you have such committee the suggestions and plans I offer can not be brought before the society and put into use.

In making this committee will you observe these suggestions:

(1) Don't put on this committee those that were left when your other committees were made.

(2) Don't put on this committee one "that has nothing else to do in the society."

(3) Put on this committee:

(1) Those interested in missions.

(2) Those willing to become interested.

(3) Those willing to study and work.

(4) This committee to be most effective should not contain less than three nor more than five members.

(5) Let each member of this committee have some definite part of the work to do. Let each member of the committee, be responsible for something.

Next week I shall have something to say concerning the function of this committee—their preparation, etc. In the meanwhile create such a committee in your society. And will you not report either to me or our secretary, Miss Mary A. Metzger, Elkhart, Ind., that you have such a committee in your society? If you have such committee report also.

Thanksgiving and Missions

How about that special service and contribution for missions at Thanksgiving? Are you preparing? Do not put off preparation. Make the very best service you can. If possible have the pastor give you a short address upon "Thanksgiving and Missions." Do not fail to report to me about this service.

WM. D. FURRY.

The Christian Life

PRAYER MEETING TOPICS

THE PROPHETS—ZECHARIAH. NO. 2

II. The Prophecy.—Continued.

2. Scholars consider chapters 9-14 as of different origin from the first eight, but are not agreed whether they are the work of one or two prophets. We shall, without stopping to consider the question treat them as two parts, as they will very naturally fall into such division. Part 2 will then include chapters 9-11.

(a) Probably written in the time of Hosea.

(b) Political conditions were those of the times when Israel was just waking to the sense of danger from such threatening world-powers as Assyria and Egypt. Tyre and Sidon were still standing.

(c) Religious conditions were such as obtained previous to the exile, as idols are spoken of as existing. Chapter 10: 2.

(d) Chapter 9: 1-8 is a denunciation of Syria, Tyre, Sidon and the cities of Phenicia.

In 9: 1-11 we have a passage which refers to Jerusalem, and which was quoted by